

KNOWLEDGE AND INFORMATION – NEW FACTORS OF PRODUCTION IN THE CONTEXT OF GLOBALIZATION

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Abstract

The present article has as a starting point the phenomenon of globalization, so debated worldwide today. Along this work, we have tried offer a departure point, motivated of what the phenomenon of globalization means in economical context. Thus, we debate problems of major interest like: acceptances of the word “globalization”, multiple influences exerted by globalization over the proper nations and the way in which the specific economical and geographic area is marked by the phenomenon of globalization in the same time.

Key words: globalization, information, production factor, cultural identity, new economy.

JEL Classification: A10; A22; O10; O19

I. ARGUMENT

Does the process of globalization imply an economical foundation? Are the internal sections in deep relation with the primary ones? As population, do we situate in strong relation with the identity of the world's consciousness? Can we include the component of rationality to protect the natural, social, economical and cultural medium?

Along this paper, we wish we offered coherent answers, proper for the questions above, in a whole relation with the opinions of the experts who debated this problem, mediated enough and always submissive for debates of any kinds. But interpretation will be an original one and it will answer a detailed study of all the perspectives and all the criteria which imply the analysis of the process of globalization.

II. INFORMATION AND KNOWLEDGE – ECONOMICAL FACTORS

Informational society has brought the Internet market. The new role of information in the existence of the internet opened the period of a new economy. The term of *New Economy* is used more and more often lately. It is understood, by the most, as being equivalent with the economy based on the Internet or digital economy.

The rapidity with which the informational society develops in a society of information and knowledge goes to a thinking about the new economy which takes into consideration many factors like:

- a) the Internet market and the effect of information on the Internet on all the economical agents;
- b) the effect of knowledge as economical factor which imposes the admittance of intangible goods, generally, in creating economical value;
- c) the requirements of a sustainable society which among the fact that it is possible only in the society of knowledge, will impose changes of directions in the economy of society in relation with classical economical thinking (for example, the production of resources, energy, materials before the production of work). (Von Weizacker, 1998)

Thus, the economy goes from the premise which is based on the creation of knowledge in the economic domain, under the mark of the item *novelty*.

This aspect is possible especially because of the new phenomenon called “globalization” and of its characteristic ways, and, of course, of the present economical context. A new aspect of knowledge is that of economical factor. For the last 500 years, Laurance Prusak notices, the factors of production were the land, work and the capital, neglecting the role of knowledge as a distinct factor of production. For Prusak, knowledge represents an intellectual capital, what teaches an organization: “there is no other sustainable advantage than what a company knows it can use what it knows and how much it knows it can learn something new.” (Neef, D, 2003, p. 28)

The United States of America continues to be an economical leader because of their primary in the traditional culture and of their entrepreneurship medium. Because the markets of information are most of them world markets, the United States of America took advantage from the history of emigration. Because of having a

population made of all the world nations – especially from the descendants of the nations from all the corners of the world who confronted major risks for a better life – represents the ideal inheritance for an economy based on knowledge. (Kurzweil, 2012, pp 282-283)

A balance must be found between economical use and moral use of knowledge. The sphere of the moral use of scientific knowledge of management must be used in the globalized society. The management of knowledge to a global level should follow one of the basic purposes of the knowledge of society which is the long dissemination of scientific information – knowledge, for free or at a very reduced price. This tendency is stuck by a contrary one, imposed through the new rules of the intellectual property introduced in the last 10-15 years especially. An extremely interesting example of denial of knowledge has been recently offered by the MIT University, Cambridge, Massachusetts from the USA, which made the decision to freely edit on the Internet all its courses. This operation will last 10 years. (Drăgănescu, 2003, p.63)

III. “GLOBALIZATION” IN ECONOMICAL CONTEXT

The term of *globalization* appeared at the end of the 60's and was launched by a Canadian specialist in the theory of the means of communication by scores, professor McLuhan and the American specialist Zbigniew Brzezinski. The term showed in dictionaries for the first time in 1961, under the meaning of being a new economical and political order of the world as a multidimensional and correspondent system in which the coherence is given by the global governance.

Along the time, multiple suppositions were made about the appearance of globalization, developing three theories, three possibilities of approaching the problems. Firstly it might be spoken about a globalization from the beginning of the history, (yet an overreaction), based on the idea of the first empires, spreading Christianity. The sphere of the globalization contains three fields of the social, economical, political and cultural life, thus there wouldn't have been on the first three levels of historical development of humanity. Secondly, globalization is considered a contemporary phenomenon specific to the modernization and the development of capitalism, which has exploded in the last centuries. And it is considered to be a recent phenomenon, associated with other events called postindustrial. (Bari, 2003, p.79)

Among the term of globalization, there are other terms like “globality” (considered to be a neutral formula of international, which has as a work method the intergovernmental cooperation), and “globalism” (belonging to imperialism in which a specific part predominates the others). (Guillochon, 2003)

But today, the world has become a single social system in the most important aspects after a development of the relations between states, creating an interdependence which can affect, help or influence each of us.

This global system hasn't been thought and it doesn't refer only to a medium in which some societies develop and evolve, but sees the terrestrial world as a whole. Thus, any kind of social, economical, political relations cross any border today and any country's territory having as results the influence among those who live in each of them.

The general term which contains these models is that of *globalization*, thus creating a raising interdependence day by day which stands at the root of explaining the term.

This globalization doesn't regard only some aspects of a nation, but follows a generalization in which huge efforts are made to keep some particularities and give value to the specific of a nation, of a country. Everything looks like an open book where all good or bad things are written, everything being taken to an extreme and accompanied by the well-known expression “it must be like this” but the question “why” is not much taken into consideration.

Maybe the idea that the first impulse given to globalization is much closer of reality and it was two centuries ago when the influence of the west started to impose and spread. The occidental invasion was seen as a domination more or less rude, exerted over the other nations, with limited effects in political and economical domain, the oriental remaining untouchable. Today, oriental people more or less “westernized” (Westernized- which got an occidental character) left their tradition, adopting the absurdities of the promodern spirit, maybe even well.

The nowadays globalization is not just a simple process of growing our world's unity. It aims the most important and profound aspects of the life of a society. And it does not refer to the globalization of the social relations, but opens a new field for the economical, political, industrial, commercial, military strategies so that our life comes to be influenced more and more often by events which happen far from the social context where we proceed our activity.

This development brought to an extreme and sustained more and more, gives birth to a social-spatial paradigms accompanied by the two terms of “globalization” and “individualization”. But, more, the globalization takes proportion and the idea of change is approached at the local, regional and then, national level, the stress being put on internationalization (Internationalization- to get an international character) and globalization. Thus, as a result of this thing, the appearance of a problem somewhere, is seen as a large scale problem, influences and has a lot of impact on the worldwide scale, everything being held in chains. Such a

problem doesn't accept a delay or can't be avoid in any case. Thus, all recent crisis which appeared in the formula of "national" or "regional" crisis sent their shock waves all over the world extremely fast. It is obvious that the risk of global contamination has grown a lot lately and the question: "who is capable to correct the things?" might be a present problem for anyone wanting or not. (Guenon, 1993, p.161)

The globalization is also the main approach of the economy, which is already under the mark of this. But it refers an exchange of information and an economy which is not enclosed all over the world, without barriers and without the influence of the public, a free game of the existing powers on the market, giving birth to a free international market. It must be taken into consideration the acceptance which refers to the equalization and the trying to bring cultures with various levels of development in a new common rhythm, having a better influence. English classical economists, Smith and Ricardo, made the first laws of globalization, when nobody had been thinking to use this name. The judgement was this way: "if England produces cloth it means that it possesses the necessary handcraft and the logistics, the raw material, too, then why would Portugal produce cloth? Portugal can produce wine." (Chirovici, 2001, p.52)

Globalization refers to a gradual elimination of some restrictions and the formation of some monitoring supranational institutions. This way the balance of forces between traditional actors is being modified, allowing on the hand the entering on the stage of some other new ones. The state is under the sign of present globalization which traditionally represents the nation. Now it is much more forced to accept a double transfer of power between interior, represented by regional, continental or international (e.g.: European Union). The state loses its old prerogatives: the fiscal politics (the redistribution of the wealth, legislative monopoly) some settlements being imposed by some supranational organisms. (Chirovici, 2001, p.52)

Today it is present the involvement until maximum of the American model which shows the influence of the life and thinking way, believing itself justified through the fact that, being an overindustrialized state, becomes thus a champion of globalization, generating through the force of the example its economical-political-social model to a large scale. Here are also included the risks, which are the effects of acceptance that should raise some voices which to sustain that "what is good for you isn't also good for me." Yet, we won't be able to say why it is not captured another national model and why these measures, models and methods of imposing and application make them spread and impregnate this American method. Probably it might be the power of money but not only. Globalization, wanting or not, may be included in the sphere of phenomena, if we can call it like that, which supposes the involvement in a close circuit.

IV. THE PHENOMENON OF GLOBALIZATION. MULTIPLE INFLUENCES OVER THE SELF NATIONS

Globalization and national identity are the reality of the contemporary world. The question is: Do we resist or let them overwhelm us? To oppose would be like we were trying to oppose to an inexorable process. To admit it to pass over the dissociating and plainly steam-roller, would mean to deny history and to betray our mission. That is a difficult dilemma. It is clear that we all want to report ourselves to the advantages of the phenomenon, but we not all accept to pay with giving up on the spiritual foundations because the global market and the international informational system can not supply the lost of identity. "Through globalization it doesn't mean to give up on the identity, the lasting values, to uniform ourselves. Without national identity, we wouldn't be what we are and we wouldn't know what we are. Centuries of faith, blood and songs would be definitely erased from the collective memory and the Romanian soul. And our future would be uncertain." (Grigore, 1997, p.8)

The decisive step towards globalization would be through the enlightenment of the United States of Europe on the old continent. The price it is charged is the fall of the national states. The building of an overstate in the "old world" does not stop only by creating some institutions for continental government, establishing a day of Europe, the recognition of the flag, of the coat of arms and the European anthem, the acceptance of an unique currency or elaboration of a constitution. The United Europe tends to make an own identity, to justify its existence. There are invented common traditions, the history of Europe is rewritten and a specific thinking is to be imposed. Yet, the religious foundation of the United Europe seems to make problems for the strategies of the European Union. The formula affects the Moslems especially (in great number in the Central and East Europe) and the Jewish people (Israel hopes to join the European Union, even if, geographically speaking, is foreign of Europe, at least). (Grigore, 1997, p.25)

European Union does not overwhelm the national states (which has its specific attribution) than to crush them. The same way, the European identity grows from the sap of the national identities to exhaust and finally to bury them. The national states can't be suddenly abolished. Thus, through diplomatic games, firstly, they will all become federal and multinational; then, they will lose their sovereignty, authority and independence, leaving the role of conductor of the European destinies to a continental bureaucratic structure.

Meanwhile, the submission of the essential foundations of the nations: faith, ethnic feeling, tradition are relativized and anathematized (Anathematized- to throw the anathema over someone), as obstacles in front of the

integration. Removing them, people will lose their national identity and will be able to embrace the new European identity.

The reaction to the phenomenon of globalization is significant. National communities go back to their irreducible traditions – the identity which is understood to be asserted more insistently at a certain time. Even one of the European Union promoters, France, warned that it would never give up its identity. France wants (and it is not the only one) a Europe of nations, an idea promoted by Ch. De Gaulle, made through a logics of integration in perfect harmony with the logics of differentiation. It is possible the reconciliation of the project of the continental unification with the right for identity's principle? We will find sooner than we imagine. Until then, firstly we are called to be aware of the national identity, to totally recover it, to be able to assert and strengthen it. (Mureșanu, 1997, p.123)

It seems out-dated to talk about culture and national identity nowadays, when it is talked about the unification of the whole Europe in a federation based on an European constitution. Yet, the debates take place and centre in many directions: (I. Globalization or cultural diversion?; II. The globalization and the risks of cultural standardization; III. Globalization versus unification; IV. National identity and cultural identity; V. Romania and its identity contribution; VI. Culture and civilization: harmony and necessity; VII. The globalization and the national state or necessary contradiction – here are a few themes of some recent debates). (Zub, 2004, p.2)

The globalization and national culture are two concepts about which were made many judgments, some of them contradictory. For more than a decade, after the dramatic consequences of the cold war and ideological authority, we see a redefining, if not even to a reconstruction of the national, of the nation. National culture is in a strong contextual culture with what we might call universal culture or rather global.

Globalization and national culture is not just a phrase but it represents a real dilemma. On one hand, we have the globalization process, seen as a natural process but coordinated, too, and on the other hand we have the reaction as an answer to the cultural universe, better said, of the cultural patrimony of each nation. Globalization includes the export and the constraint of the cultural and socio-economical occidental models, being defined as a new situation of building of a planetary system, characterized through a huge strength of communication and informational changes at a large scale. Beyond the formal definitions of globalization, it is necessary to insist on the attitude we must adopt in front of a phenomenon which is asserted to affect the Romanian national culture. Some people assert that the phenomenon of globalization has, as an effect, the diversity of national cultures, some – especially the French – assert the contrary. We might talk about a French model, about a specific attitude of the French towards globalization.

Otherwise, from a national vainglory, the French replaced the word “globalization” with that of “mondialization”. This is not only the Frenchmen and French's problem or the Romanians and Romanian's, but more people. The objective reality is that English, the occidental culture and civilization, generally, but especially, the American one, win more and more field. There is nobody's fault for this reality. The solution is to preserve what we can from the national cultural identity, to establish some specific limits of the acceptance of Americanism. The resistance to this Americanized has subtle shapes. The example of Dracula's myth, which the occidentals exploit for their own interests – but Romanian, paradoxically, don't manage to assume it, although the historical character which inspire it belongs to a historical and Romanian cultural patrimony – it is only one of the multiple examples. If we won't understand on time the risks of a too grim resistance, we risk falling in the trap of the French or worse of the Arabs, who don't hide that they don't like America. Or, the worst, we could place us, by mistake, in the category of the anti-globalization paranoids.

The reality is that the term of “globalization” was launched by the Americans. The French preferred the term of “mondialization”, because in the French's conception, mondialization would define the respect for the culture of the participating countries at the phenomenon of economical globalization. But even the French, with all their specific national excess, admit that there are benefits of the globalization, especially in the informational domain and the economical one. Regarding the preserving of the same values of the national culture, things become more complicated.

Globalization has a decisive impact upon national and identity cultures. Not always the globalization implies a high grade of communication or of a change between different cultures. More, there is the tendency for a dominating culture to impose in front of the others, the result being one of cultural homogenizing. The intensity of this homogenization is not given by values of the national cultures but, rather, of economical strength of every country.

The contact between different national cultures, the changes between cultures bring the so called *regional globalization*. The answer to the question if informatics and economy are able to enrich the national culture could bring some clarifications. Indeed, it is asserted that the process of globalization could mean a good thing if different cultures and national societies attend this process fairly. But if globalization is treated only as a direction and exclusively decided by the cultures and societies which currently hold economic power, then, the homogenization of national cultures can also have negative effects, of agglutination of the differences which are,

in fact, defining elements of the cultural identity. The system of cultural behavior standardization, specific to globalization is advertised, among others, through the Internet, television and advertisements.

The whole culture, American mostly, having as symbols the McDonald's food, Coca-Cola, pop music, movies, entertainment – obtains planetary dimensions, becoming a subculture of all human beings – more often criticized, but embraced without limitation especially by young generations. American cultural image is probably the best seller contemporary cultural product. Today, communication is produced almost instantly because in an unreal world, the space and time are not real obstacles. (Solcan, 2006, p.4)

We assert that we can not ignore or neglect the importance of education which cultivates the national specific nature. American culture may be included in the national culture, but the language, traditions and national cultures are still defining for the cultural identity. The erasing of the national culture, literature, arts, religion, folk and musical traditions, people's history will never be possible. The world would be poorer without the diversity of national cultures. But contemporary relations between cultural and political life have to find their natural and working shapes through which, nations, in general, including the Romanian one, to strengthen its spiritual and material qualities and achievements. Otherwise, what will we leave as inheritance? As historian, I have the conviction that Romanians will know this time, too, to find in history a way of middle between the acceptance of globalization and preserving the roots all the time. However, globalization is the step of building the international economy as a whole. The process consists of opening the frontiers, the change of people, ideas, capitals, goods and has many dimensions: political, economical, cultural and spiritual.

Seen from a different perspective, globalization and regionalization are complementary processes of the contemporary society, processes started by the disturbing of the equilibrium between the possibilities of satisfying the necessities and the possibilities of achievements of cultural needs. It would be ideal to exist a balance between the two, but it is not like that in practice. It must be said that the fact that between globalization and integration it is difficult a clear distinction. The delicate part of mental reconstruction of the European idea is that it will never succeed only if it will never have a global value. The way the Romanians, to be Europeans, must be less Romanians, the same way the Europeans, to be global, must prove they have the ability to be less trapped between limits and spirit. (Ionescu, Revistă de artă)

V. CONSIDERATIONS

Humanity counts on what it has in common and might be put in common, on what make them look the same. The creative difference stays at the basis of local diversity, the second functional dimensional of globalization. The local dimension consists of an open system with self organization. The crossing from preglobal period, marked by the competition principle, is a conflictual one. The reasons are:

- the change of the set of values (sovereign, intergovernmental, hegemony);
- the diminish of dome actor's functions (nation-state, parties, national companies);
- institutional reform (International Monetary Stock, United Nations Organization, International Organization of trade);
- the change of procedures (centralized government, political attendance of resources, national control of the markets);
- the appearance of new economical factors (information, knowledge);
- economical evaluation of new production factors;
- different approach of economy, through the appearance of what we call as being "new economy".

Conflictual situation between the partisans of the preglobal formulas and those of globalization is seen the best in the regionalization projects (European Union). European construction is on a passage which proves it is trying to use the globalization principle. [Dinu, Internet]

Under essential aspect, globalization is the process of function, on the principle of competition, global economy which, inside the global society, of a post national type, becomes able to create structures of decision and action upon the local-global relation, for solving the global problems and the insurance of a balance.

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